

Goldziher (Ign.). Der Diwān des Garwal b. Aus. Al-Huṭej'a.

Hommel (F.). Das Samech in den Minäo-sabaischen Inschriften nebst einer Erklärung betr. die Inschriften Ed. Glaser's.

Bühler (G.). Nachtrag zu Aśoka's viertem Säulenedicte.

Bacher (W.). Der Arabische Titel des religions-philosophischen Werkes Abraham Ibn Dāud's.

2. WEINER ZEITSCHRIFT FÜR DIE KUNDE DES MORGENLANDES.

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Vambéry (H.). Zwei moderne centralasiatische Dichter, Munis und Emir.

Jensen (Dr. P.). Elamitische Eigennamen (Schluss).

Kalemkiar (P. Gr.). Sie Siebente Vision Daniels (Uebersetzung).

Bickell (G.). Kritische Bearbeitung des Iob-Dialogs (Fortsetzung).

Heft 4.

Vambéry (H.). Zwei moderne centralasiatische Dichter, Munis und Emir.

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Nöldeke (Th.). Kleinigkeiten zur Semitischen Onomatologie.

Müller (D. H.). Palmyrenica aus dem British Museum.

Bickell (G.). Kritische Bearbeitung des Iob-Dialogs (Fortsetzung).

II. OBITUARY NOTICES.

M. Ernest Renan.—We have lost one of the most illustrious of our Honorary Members—illustrious in many ways, though in this *Journal* he must chiefly be regarded from the point of view of an Oriental scholar. But it is right to remark, that no Frenchman of this generation surpassed him in the gracious elegance of his style: never was French

prose so musical, flowing, pliant, and expressive, as under his touch.

Born at Treguier, in Brittany, in the year 1823, he was intended to be a priest, but his intellect was of too fine a clay to be fashioned in that mould, and he left the Seminary before he was admitted to the priesthood. Thenceforward his life was devoted to literature and philosophy; in 1848 he obtained the Volney prize for an Essay on Semitic Languages; in 1862 he was appointed to the Chair of Hebrew in the College de France, but, owing to a serious disturbance at his first lecture, the appointment was cancelled by Government; in 1870, after the fall of the Empire, he was reinstated; in 1878 he was elected Member of the Academy; in 1885 he was Vice-Rector of the College de France, in the precincts of which he died on the 2nd of October, 1892. His place can never be filled; the mould, in which such intellects are cast, is broken.

Subjoined is a list of M. Renan's works:—"Vie de Jésus," "Les Apôtres," "St. Paul," "Antichrist," "Les Evangiles et la Seconde Generation Chrétienne," "Marc Aurèle et la fin du Monde Antique," "Le Livre de Job," "Le Cantique des Cantiques," "L'Ecclesiaste," "Histoire Générale des Langues Sémitiques," "Histoire du Peuple d'Israel," "E'tudes d'Histoire Religieuse," "Nouvelles E'tudes d'Histoire Religieuse," "Averroes et l'Averroisme," "Essais de Morale et de Critique," "Mélanges d'Histoire et de Voyages," "Questions Contemporaines," "La Réforme Intellectuelle et Morale de l'Origine du Language," "Dialogues Philosophiques," "Caliban," "L'Eau de Jouvence," "Le Prêtre de Nemi," "L'Abbesse de Jouarre," "Souvenirs d'Enfance et de Jeunesse," "Discours et Conférences," "L'Avenir de la Science," "Mission de Phénice," "Conférences d'Angleterre." The two remaining volumes of his "Histoire du Peuple d'Israel" are ready for publication, and it is understood that he has also left some further reminiscences, which are not to be published for five years.

As a theologian and a scholar he leaves, perhaps, something which we might desire to amend, but his mode of

expression is delightful and not to be surpassed; his sunny pages illuminate any subject which he touches. His scholarly work, "Comparative History of Semitic Languages," will not soon, if ever, be superseded. His annual reports of the Proceedings of the Société Asiatique are intellectual treats; if others helped him, still the conception of the *Corpus Inscriptionum Semiticarum* was his. Those, who heard in London the kindly fat old man deliver his Hibbert lectures, will not easily forget the effect. I had the honour of escorting him to the rooms of the Royal Asiatic Society, and exhibiting our Manuscripts. He had that courteous gentleness and intelligent sympathy, which is a French speciality. He was affable to the humblest; he scarcely ever contradicted for fear of offending. When he heard a fallacy, he put himself forward to refute it, commencing "Vous avez mille fois raison, mais," and then in lucid terms he would so express himself as to correct errors without wounding self-love: there was gentle play of wit in many of his expressions. "The Histoire d'Israel" and "Histoire des origines du Christianism" were his most important works. His life of Marcus Aurelius resuscitated into new life the forgotten virtues of the Roman Emperor. The "Vie de Jesus" will always raise a difference of opinion; perhaps it is not deserving either of the very high praise, or the severe condemnation, which have been attached to it.

It seems a privilege to have known him, and listened to the old man's eloquence; he has written some pages which will live as long as the French language lives. The readers, who understand the beauties of the French language, will not regret the time spent in reading his sentences. Some of his ideas are legacies to a never-ending future. A public funeral in Montemartre was decreed to him, funeral addresses were delivered over his remains in the presence of the greatest men of the period in Paris. He desired that the inscription on his tomb should be "Veritatem dilexi." Some day his remains will be transferred to the Pantheon.

R. N. C.

October 16th, 1892.

The following obituary is taken from the *Academy* of Oct. 29th :—

Dr. C. Schütz.—The death of Dr. C. Schütz, at the age of eighty-seven, carries us back to the very early days of Sanskrit studies in Europe. At first, after Bopp, Schlegel, and Humboldt had made the existence of a Sanskrit literature known in Germany, to edit a single text like *Nala*, or a play like *Sakuntala*, was considered a very great achievement indeed. No one thought of attempting more; and to attack the difficult artificial poetry of *Mâgha* or *Bhâravi* would have been considered, at the time, *ultra vires* by the best students of Sanskrit. Dr. Schütz was the first, or one of the first, who discovered the usefulness of Sanskrit commentaries, and was able with their aid to grapple successfully with the obscure style of the artificial poetry of India. In 1837 he published his translation of *Five Songs of the Bhatti Kāvya*, which was followed in 1843 by his translation of *Mâgha's Sisupâlabadha*, and in 1845 by that of *Bhâravi's Kirâtârguntya*. In all these translations Dr. Schütz showed himself a painstaking and conscientious scholar; and though these poems themselves have almost ceased to interest European scholars, their study and that of their commentaries proved an excellent discipline to those who afterwards entered upon an independent examination of the treasures of Sanskrit literature, and who had perceived that a familiarity with the style of native commentators formed an indispensable condition of real progress. Unfortunately, Dr. Schütz was forced to fall out of the ranks of the advancing army of Sanskrit scholars by blindness, which attacked him in 1858. Since that time his name has been but little heard of among Orientalists. Some of his school-books for French and English literature seem to have enjoyed a wide and lasting popularity. He died at Bielefeld last month, deeply mourned by his numerous pupils and by his fellow-citizens. His name will always be mentioned with respect in the history of Sanskrit scholarship.

The Marquis D'Hervey de Saint-Denis.—We are sorry to announce the death of the well-known Chinese scholar, the Marquis D'Hervey de Saint-Denis, which occurred a few days since in Paris. The Marquis was born in 1823, and was therefore nearly seventy years of age, but although for some time his health had been failing the end was sudden, and, indeed, to within a day or two of his death he pursued his usual avocations. From his youth up he devoted himself to the study of Oriental languages, and especially Chinese, which he studied in the *École des Langues orientales vivantes*. He subsequently became assistant to Stanislas Julien at the Collège de France, and, on the death of that scholar in 1874, he succeeded him as professor. He was a prolific writer on Chinese. Some of his best known works are his “*Poésies de L'Époque des Thang, 1862*”; his “*Translation of the Ethnographical Chapters of Ma Twanlin's Encyclopædia*”; and his “*Recherches sur L'Agriculture des Chinois.*” He published also Translations of some Chinese Novelettes and a “*Recueil de Textes faciles et gradués en Chinois moderne.*” He was a member of the Academy of Inscriptions, and represented China as Commissioner at the Exhibition of 1867. Though his scholarship did not possess the depth with which it has been credited by certain French newspapers during the last few days, his knowledge of Chinese was considerable and his enthusiasm in the study was undoubted.—*Athenæum*.

III. NOTES AND NEWS.

The Buddhist Order in Ceylon.—According to the latest Ceylon Census Returns there are now 9598 members of the Buddhist Order in Ceylon. In the time of Hiouen Tshang there were said to be about double that number.

Semitic Comparative Grammar.—On p. 109 of his “*Aufsätze und Abhandlungen arabistisch-semitologischen Inhalts*” (München, 1892) Prof. Fritz Hommel promises a comparative grammar of the older Semitic dialects. In this